THE Woman-Preacher OF SAMARIA;

A Better Preacher, and more Sufficiently Qualified to Preach than any of the Men-Preachers of the *Man-made-Miniſtry* in theſe Three NATIONS.

Quia non cognovi literaturam, introibo in pótentias Domini, Pſal 71. *v.* 15.

(So the Ancient *Latine*, and ſo the *Septuagint*, in ſome Copies, and ſo the *Hebrew* it ſelf, being rightly Tranſlated) In *Engliſh* thus.

Becauſe I know not Letters I will enter into the Powers of the Lord.

By *George Keith.*

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THE

Woman-Preacher

OF

SAMARIA.

COme hither all you Men-Preachers, of a *Man-made-Miniſtry*, in the three Nations; whether Conformiſts, or Nonconformiſts unto the preſent way of the Miniſtry, and Worſhip in theſe Nations Eſtabliſhed by an Humane Law, who cry out againſt Womens Preaching, and Speaking, and ſay, Women ought not to Preach, There ſhould not be Women Preachers, They ſhould keep them to the Affairs within the Honſe, and not meddle with our holy Function. Behold, a Woman-Preacher! the Woman of *Samaria* (*John* 4.) who may be an Example unto you all; and the beſt of you, and moſt Learned and Qualified of you all, have need to learn of her how to Preach. This Woman of *Samaria* may be your School-Miſtreſs to teach you to Preach; and it were good for you to learn of her, who though being dead, yet ſpeaketh unto you. Verily, ſhe is a witneſs for God, unto the true way of Miniſtry, and Preaching, againſt you all, and againſt all your falſe and invented ways. Oh for ſhame let alone your crying out againſt Women-Preachers; while you are ſhort, exceedingly ſhort of this Woman-Preacher of *Samaria*: and, firſt of all, learn the true ſilence, and to have that mouth in you ſtopped, which God hath never opened; that the true mouth which is of his opening, you may come to witneſs, or elſe for ever to be ſilent: that him you may know to open your Mouths, who hath the Key of *David*, who ſhutteth, and no man openeth; and openeth, and no man ſhutteth.

The Woman then left her Water-pot, and went her way into the

City, and ſaith unto the Men, Come, See a Man which told me all things that ever I did, Is not this the Chriſt? Then they went out of the City, and came unto him, &c. *John* 4. 28, 29, 30.

Here ſhe Preached Chriſt in few words, but very effectually, and with good ſucceſs. *Come, See a Man that told me all things that ever I did, is not this the Chriſt?* Theſe were her words, few and ſhort, but very material, and Pertinent; and very powerful and effectual, as appeared by the good ſucceſs her words had upon the men of the City: for it is ſaid, *Then* (to wit, after her ſpeaking to them) *they went out of the City, and came unto him*: and *v.* 39. it is ſaid, *And many of the Samaritans of that City believed on him, for the ſaying of the Woman, which teſtified, he told me all things that ever I did*: but *v.* 41. it is ſaid, *and many more believed, becauſe of his own Word.*

But, How came this Woman to be a Preacher of Chriſt? Firſt, Who taught her? Secondly, Who called her? Verily ſhe was not taught by Men, nor by Men was ſhe called, but by Chriſt. She had not been learned at the Univerſity, neither got ſhe her Ordination, either by the laying on of hands, of a Biſhop, or company of Men, called a Presbytery: yea we find no hands that Chriſt laid upon her in the outward, but ſpoke unto her, and talked with her, and ſhe with him. So then ſhe was taught of Chriſt himſelf, that he was the Meſſiah, or the Chriſt. She had heard of the Meſſiah that was to come, but ſhe knew not that he was come, or who he was: yea for ſome time, though he was ſpeaking unto her, ſhe did not know him to be the Chriſt; but when he ſaid unto her, *I* that ſpeak unto thee am he, then ſhe believed, and went her way into the City, and Preached him unto the men of the City.

So firſt of all, ſhe was taught Chriſt, by Chriſt himſelf; ſhe was taught immediately, and being thus taught, ſhe believed on him, and then ſhe went and Preached him. This is an excellent Pattern, and Example unto all true Miniſters, and Preachers of Chriſt, Firſt to be taught by himſelf, before they go Preach him unto others. Secondly to believe on him; and having both heard himſelf, and from his own word, and teſtimony, believed on him,

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then to Preach him unto others. And this same Method *Paul* followed; who, of a Persecutor of Christ, became a Preacher of him. First, he was taught Christ, by Christ himself, and that inwardly Christ was revealed in him; *When it pleased God*, said he, *to reveal his Son in me, that I should Preach him to the Gentiles*. And Secondly, he was a believer in him, as he said himself, *We having received the same Spirit of Faith, we believe, therefore we speak*; and, said *David*, *I believe, therefore have I spoken*. And what sort of Faith was this? Was it onely an Historical Faith, which Hypocrites, and ungodly Men have, whereof *Paul* and *David* spake? Nay surely, it was the true, saving, renewing, and sanctifying Faith, and according unto this, none ought to preach, who have not a measure of true and saving Faith, and who are not truly in some measure Sanctified and renewed, and by being Sanctified and renewed through Faith by the operation of the Holy Spirit, are fitted and prepared for the work of the Ministry.

Now, by these two qualifications of a true and right Preacher of Christ, let us try the Ministers and Ministry of those called Preachers in these Nations; both Conformists, and Non-Conformists. Both of them affirm, and hold it as their Principle, That true and saving Faith is not necessary unto a Mans being a Preacher: It's true they say, if he be a true Believer, and godly Man, he will be the better Preacher, but a true and Lawful Preacher he is, and ought to be followed, and heard, and maintained, though he be not in the least a godly Man, or true Believer, if he be a Scholar, and can Preach in a Form of Sound words, if he have *Latine*, *Greek*, and a little *Hebrew* and *Logick*, and such like Natural Arts and Sciences, it is enough to qualifie him to be a Preacher; and this Principle *James Durham*, a great Presbyterian, expressly holds in his Book, called, *An Exposition upon the Revelation*, in his digression concerning the Ministry, and I my self have had sundry debates, with both Conformists, and Non-Conformists so called, touching this same thing; both affirming that true Faith and Piety was not needful to a Mans being a Preacher, but that Letter Learning was needful; so that he could not be a Preacher without Letters, but he could be a Preacher without Faith and Piety. Oh abomina-

abominable Doctrine! And this same Rule both follow, in their trying of mens qualifications unto the Ministry; they try what knowledge they have in strange Languages, and Arts and Sciences Natural, and what they can say upon places of Scripture, but never one word they question them concerning the work of God in their hearts, or concerning their Faith and Piety. But alas! how can they try them concerning the work of Grace in their Hearts, seeing they acknowledge they have not a discerning themselves, whereby to know them surely and infallibly; yea, they affirm there is no such discerning in these dayes, as whereby men can be known to be truly gracious. And doth not sad Experience shew it, that the generality of those Preachers have not true Faith and Piety, their Lives and Conversations are so gross and Carnal? Yea, do not many of themselves see it, and have they not complained of it? And yet doth not this Principle of theirs, That wicked Men may be Preachers, and ought to be Received, lay a Foundation for a wicked Ministry? And this Foundation being laid with their own Hands, will not wicked Men come in thick and throng? And will not these wicked Men love to have all like themselves? If they can have a Wicked Man, will not the wicked prefer him to another that but seems to be a godly, and may, or may not be, and thus in process of time the whole Ministry will consist of ungodly men, the wicked being still preferred by the wicked; and carrying it by most Votes, as among them called Presbyterians, or by the Authority of the Bishop, as among the Episcopal. Oh! for shame never say, that you are for a godly Ministry, while you both lay such a Foundation for the ungodly.

And Secondly, as both sorts hold that true Faith and Piety is not necessary to a Mans being a Preacher, so they hold that immediate revelation, and to be immediately taught by Christ himself, is not necessary, either to his being, or better being, yea, they wholly exclude it, and affirm that all immediate Revelation and Teaching by Christ himself, so as to teach Men the Truths of the Gospel, is ceased since the Apostles dayes, and is no more to be expected while the World lasts; so *James Durham*, concerning Prophecying in his afore said Book, and in the first Page of that Book, he

ſaith, God hath ſpoke his laſt words to his Church, by *John*, in the Revelation; and ſo the Church nor any in the Church is not to hear any word from God, or Chriſt himſelf; nay, he hath ſpoken his laſt words ſixteen hundred Years ago. Oh groſs blindneſs and darkneſs! Is the Lord wholly abſent from his Church? Or if he be preſent with her, and in her, doth he never ſpeak himſelf? Hath he loſt the power of his Speech, or his willingneſs to ſpeak, that he hath been ſo long ſilent? Surely, nay, as it is written, *Our God will ſpeak, and not keep ſilence*, he is not ſo unkind, nor hard-hearted, as thoſe Men would make him, ſo as not to ſpeak himſelf. And as concerning the immediate Teachings of Chriſt, who is ſuch a Stranger unto them, and their Principles, who know not that they deny them, and are Enemies unto them, and that one of the main things of Controverſie betwixt them and us lyeth here; they ſay, the immediate Teachings of Chriſt are all ceaſed, ſince the Apoſtles dayes; We ſay, not, and we are Witneſſes of the contrary in our Experience, who witneſs the New Covenant fulfilled, they ſhall be all taught of the Lord, that is, immediately, elſe what doth the new excel the old and firſt Covenant in? For under the old they were taught of the Lord mediately, as by *Moſes* and the Prophets; but under the new, they are taught of God himſelf, who dwelleth in them, and walketh in them, and is their Teacher, Shepheard, and Husband.

And now, How can theſe Men be taught of the Lord himſelf, or immediately to Preach Chriſt, who deny the thing it ſelf? How can we have Charity unto them to believe they are ſo taught, while they deny that any are ſo taught in thoſe days? And then what is their Preaching of him? it is but by hearſay, and report; they are all ſhort of this Woman, She both heard Chriſt himſelf, and ſaw himſelf, which none of them, (as they confeſs,) have ever done: they ſay they have never ſeen him, nor heard him, nor ſpoken with him, and yet they preach; whereas ſhe both heard him, and ſaw him before ſhe Preached him; and thus did *John*, and the Apoſtles Preach him: *That which was in the beginning, which we have ſeen with our eyes, and heard with our ears, and our hands have handled of that Word of Life we declare unto you; for the Life was*

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manifeſted, and we have ſeen it, and delare it unto you, that you may have fellowſhip with us, &c.

Now which of the two ways of Preaching are the beſt; to Preach only from a hearſay by others, or from a ſight, and hearing of Chriſt himſelf? Surely this was the beſt, and therefore this Woman is a better Preacher, than all your Univerſity men, and Doctors, amd Batchelors: ſhe learned more of Chriſt from himſelf, in that ſmall time, (perhaps not one hours length) than your Doctors, and Univerſity men have yet learned, for all their many years Studying, labouring, Reading, and Hearing: As Chriſt, upbraided the *Jews*, that they had neither heard his Fathers Voice, nor ſeen his ſhape; ſo it may be ſaid of them; yea, they ſay it themſelves, they have neither heard him, nor ſeen him. Alas for ſuch Teachers! What ſhould men hear them for? they can tell us no more of him, but as they have heard it from men, or read it in the Scripture; and all their knowledge is fron the Scripture, and all have the Scripture as well as they, and ſo without them, by the Scripture, may know as much of Chriſt as they, and ſave both their pains, and their Money.

And as concerning this Woman, it is manifeſt, that as ſhe heard him, and ſaw him outwardly, ſo ſhe both heard him, and ſaw him inwardly, and was taught by his ſpirit in her heart; for had ſhe not been inwardly taught, and heard inwardly, ſhe could not have believed on him, which ſhe did: neither had the outward hearing and ſeeing made her bleſſed; for many heard and ſaw him outwardly, and yet were not bleſſed: *But*, ſaid Chriſt to his Diſciples, *Bleſſed are your eyes, for they ſee, and bleſſed are your ears, for they hear*; this was inwardly, they both heard and ſaw inwardly, and this made them bleſſed, whereas others heard and ſaw outwardly, and therefore were not bleſſed, as the Diſciples, and this Woman was. Yea that ſhe was taught inwardly, and that more largely, and fully, than by what ſhe heard outwardly it doth manifeſtly appear from her words, in that ſhe ſaid, *He hath told me all things that ever I did*: now this could not be outwardly, for he told her but ſome things outwardly, as concerning her Husbands that were dead, and how the man ſhe had, was not her Husband; and certainly, in ſo ſmall

a time as they had together, words outwardly could not have told her the half, yea, not the hundred part of all that ever she did; she was therefore inwardly taught by him, and told all these things. Christ Jesus the Word, the Life, the Light in her heart told her, as he well could, even in a moment, or the twinkling of an Eye bring all things before her, and tell her all things in her whole Life; and certainly this was it that made her to believe him, to be not onely a Prophet, but more than a Prophet, even the true Messiah, or Christ. He who hath told me all that ever I did, this must be Christ, this cannot but be more than any of the Prophets, who told me some things, but no Prophet could tell me all but Christ onely, who is the true God, and knoweth all things, and searcheth all my my inward parts and thoughts.

3. As concerning her Call, (as was said) she had it not from Men, and indeed we read not of any outward Call she had from Christ; but certainly he who taught her inwardly, called her also inwardly, by his Holy Spirit; yea, so powerful was her inward Call, and the motion of the Spirit of Christ within her, that it caused her to make haft, she tarried not to carry home her water pot, for it is said expresly, *she left here water-pot, and went into the City, and said unto the Men, Come, see a Man*, &c. But as for their Call, it is wholly from Men, and by Men; for as they deny all immediate Teaching, so they deny immediate Calling unto the Ministry; yea, their Principle that immediate Revelation is ceased, and that the Scripture is the onely Rule, obligeth them to deny all immediate Calling, as well as immediate Teaching. Behold then how she hath this third qualification of a true Preacher which they want; she was called immediately by the Spirit of Christ in her heart; she ran not unsent, it appears the Lord sent her, and was with her by his Spirit, by the good effect her Testimony had; for, as it is said, *many of the* Samaritans *of that City believed on him*, &c. And this was through her Preaching. They did not despise her because she was a Woman, they did not say unto her (as many now say) thou art a Woman, thou should not Preach; neither did they say unto her, thou art but Ignorant and unlearned, as Men commonly say now unto our Friends whom God

hath taught, by his Holy Spirit, though they have not the Tongues, nor the Natural Arts, and Univerſity Learning; Why do ye Preach who are unlearned, and have not been at the Univerſity? I ſay, theſe Men, they neither upbraided her with her being a woman, nor ſecondly, with her being unlearned; nor thirdly, that ſhe wanted her Call, and was idle, or medled with a buſineſs that did not concern her; they did not ſay unto her, Go home to your wheel, and your Spinning, and ſuch like words, as men commodly now ſay to Women Friends, whom the Lord hath taught and Called by his Spirit to teſtifie of him, as he did this Woman of *Samaria*. Nor fourthly, did they upbraid her with the place, as men commonly alſo now do, who wonder, and gaze, and mock, and ſcorn, if they ſee or hear any ſpeak any thing of Chriſt in the ſtreets; O, ſay they, this is not the Church, go to Church, if ye would Preach, this is not a fit place to Preach in. Theſe Men of the City did not ſo unto this Woman, though ſhe came unto them, and ſpake unto them, where ſhe firſt found them, which might be in the ſtreets or any where elſe.

4. Alſo, this Woman, no doubt very unexpectedly, and far from any deſign ſhe had before had unto this work, became a Preacher, little knew ſhe, or little did ſhe think, before ſhe met with Chriſt, and heard him, that ſhe ſhould preach him, nay verily, ſhe knew nothing of it at all, nor had ſhe any ſuch deſign before hand; far contrary unto theſe Preachers of the *Man-made-Miniſtry*, who have deſigned it long before hand, and it was a deſign of their Parents and Relations even from their Child-hood: Yea, this was the End, and final moving cauſe, of their being ſent firſt to the Grammar-School, and then to the Univerſity; *a deſign they ſhould be Preachers: Quod eſt ultimum in Executione, eſt primum in intentione:* i. e. what is laſt in Execution is firſt in intention, ſo it was firſt of all intended. A Father hath three Sons, one of them he thinks may be fit to be made a Lawyer, another to be a Doctor of Phyſick, a third (and that commonly the greateſt Dunce or Dolt of the three, finding him not ſo fit for other things) he reſolves he will have him a Miniſter, or Preacher, that it may be a Living to him; and ſo away he ſends them all to the Grammar School, and from that to the Univerſity; and thus one becomes a Preacher only by

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that which is Natural and Artificial, as the other two becomes the Lawyer and Phyſitian, here is nothing of God or Chriſt ſeen more in the one than in the other: Is it not ſo generally among them? They are become Preachers by a deſign or contrivance of their Parents, or themſelves. As ſoon as they become but ſo old, as to have ſo much Natural wit as to ſee they muſt make ſome ſhift how to Live, and looking about the many Trades, they readily ſee it is the far eaſieſt of many, or moſt Trades to be a Preacher, to get money, for it is little labour in reſpect of many other labours, and much gain, and alſo brings Honour, for if he had been of never ſo mean a degree, and of the moſt abject and mean Parents in all the Countrey, yet to become a Preacher, maketh him to be eſteemed *a Gentleman*, and be called *Sir*; and perhaps, to be advanced to be a Biſhop, and then he will be called, *my Lord*. But how many either of one ſort or another of them, whether Epiſcopal or Presbiterian, are to be found, who have been called from ſome other Calling or Occupation they were in before, to leave it, and go to Preach Chriſt, as this Woman was called from her Water Pot immediately to go Preach him, in a City of *Samaria*, called *Sychar*? And yet thus were the true Servants of the Lord called, who were Mechanick Men, and Tradeſmen, both Prophets, and Apoſtles; *Eliſha* was called from the Plough, *Amos* from the Heard, who was an Herd-man, and a gather of Sycomore Fruit; and the *Apoſtles*, many, or moſt of them from their Fiſh-Nets, who were Fiſhers; *Matthew* from the Receipt of Cuſtom, who was a Publican, and *Luke* was a Phyſitian, and *Paul* a Tent-maker: and ſo moſt part of all whom God ever ſent to Preach had their Employments before, and not one ever became a Preacher by an Humane deſign or intention before hand in order unto a Living, and to get money as they do: and ſo this is a *fourth* difference betwixt this Woman-Preacher of *Samaria* and them, wherein ſhe excelleth them. Her Preaching was not any Humane deſign, either of her, or any Man, or men elſe, but it was wholly Divine, it was of the Lord alone, he deſigned it, and not Man; whereas their preaching commonly and generally is a Humane deſign, and contrivance from firſt to laſt, to get money, and Worldly Honour and preferment with much eaſe and idleneſs.

5. She preached Christ freely, as she had freely received, so she freely gave; She did not begin to Contract, or Covenant, or bargain with them before hand, for monie, or for any Worlds good; she said not unto them, what money or Hire will ye give me, and I will preach Christ unto you? Nay, nay, she was not of such a Mercinary Spirit, she was more Noble; far unlike the preachers of the *Man-made-Ministry* in these daies, whether Episcopal, or Presbiterian, as well as *Popish*, where all is done for money, no money, no preaching, as the old proverb is, *No penny, No Pater Noster*; And was it not so generally among the *Presbiterians*, while they had the publick places, and the Law of the Nation to stand by them, and for them, who of them all preached without a stipend? Which is in plain *English*, *Wages* or *Hire*; for *stipend* being a *Latine* word, signifieth properly *Wages* or *Hire*, but they will not have it called *Wages* or *Hire*, lest they should seem to be *Hirelings*; they will take the Hire, they will seek it, yea, exact it, yea, strain and distrain, and poind, and cast into prison for it, and take away a poor mans pot or pan, or platter for it, as was done to some of our Friends in the *Presbiterian* time, and this to pay those mens stipend, who were called Godly men of the fineſt sort of the *Presbiterians*: A strange thing of exacting wages of them, and forcing them to give them money, who never hired them, nor heard them, and so took none of their Merchandise, and yet thus it was, as they are living at this day, who can witness it done thus unto them, so (as is said) they would take the Hire, and force it, but they will not have it called *Hire*, but stipend; they must put a *Latine* face upon it, that it may not appear in it's own deformed and ugly shape, it must be called stipend, and not *Hire*, whereas the proper *English* of stipend, is *Hire*; And now that they are out of their publick places, having gone out through fear, if any of them preach now and then in private places, without a set stipend, that is but in order to propagate, and carry on the *Presbiterian* design, that they may be set up again, and recover their places, and *Hires* again. But which of them can say in the sight of God, at this day, they preach freely without an eye to money or outward reward? So that if they got nothing by it yet preach they must: Who of them all can say, *Woe*

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unto us if we Preach not the Gospel, for a necessity is laid upon us to Preach; Who of them have got their mouth opened by *Him* to Preach, *who openeth and no man shutteth, and shutteth and no man openeth*? Has not Man, and the power and dread of Man, oft shut their mouths, and Man, with a little of his forbearance, or winking at them, opened them again? how much of this has been seen these years by past among these called, or accounted the best sort of them? where were they to be found in times of hazard, when the power and dread of man threatned them to suffer imprisonment, or Fining, or the like; so that it was likely they would be apprehended, and haled to prison, to ly there they knew not how long, or have a Fine taken of them, Did they preach then openly and in view? Could their voice be heard in the streets? No surely. But if an *Indulgence* come, or that the Magistrates wink a little at them, and they observe it, then they will come out of their holes, and creep forth a little into common view, or observation. And thus man shutteth them, and man openeth them; for they know not him nor his opening, *who openeth and no man shutteth, and shuteth and no man openeth*. And doth not all this exceedingly bewray and discover them to be of a Covetous, and Mercinary Spirit, *Hirelings* indeed, who flee from the sheep in a time of hazard, whereas *the good Shepherd layeth down his life for the sheep*. Surely this Woman of *Samaria* was of a more noble Spirit, who Preached both freely, and boldly.

6. Though she was a Woman, yet she was not afraid to bear Testimony of Christ, she did not call them, to whom she preached into a Cellar, or Vault under the ground, or some private place, but openly, and publickly she preached him to a great company, so many heard and believed because of her saying, and yet no doubt there was a hazard so publickly to confess him, and own him in that day; and though some believed in him, yet others were enemies to him, who were *Samaritans*.

7. The Manner how she preached Christ, is observable, she preached him from her own experience, as what she found done by him in relation to her own condition? *Come*, said she, *see a man who hath told me all that ever I did, Is not this the Christ*? Who,

among them all, thus preach him from their own experience? or who preach him as the *Pſalmiſt* did, who ſaid *Come, and I will tell you what God hath done for my Soul*? who of them can ſay, I have met with the Lord, and he hath convinced me of all my ſins, and told me all that ever I did, and has ſet all things before me, and made me hate all my ſins, and loath both them and my ſelf becauſe of them, *Is not this the Chriſt*? Alſo it is obſervable, the pithy and effectual way of hear reaſoning, by Queſtion, or Interrogation, which implyeth both a ſtrong affirmation, and a clear inference or induction from the premiſes, leaving it as it were unto themſelves to judge, or conclude, *Is not this the Chriſt, who has told me all that ever I did*? this cannot be a meer man, this cannot be only a Prophet, this muſt be the Chriſt, ſeeing he hath told me all that ever I did. How effectually doth ſhe reaſon, as ſhe was taught by the Spirit of Chriſt in her, though ſhe never learned the Art of Logick, yet ſurely ſhe reaſoned moſt effectually, and ſaw more into the reaſon of the thing, than all the Univerſity men have done unto this day, by all their artificial Logick. And her Reaſon, or Argument runs thus. He who telleth a man or woman all that ever they have done, muſt be Chriſt: but this man has told all that ever I have done, therefore this is the Chriſt, or is not this the Chriſt? The firſt Propoſition is clear unto all men, becauſe it is he only who is God, that knoweth all the doings of a man, ſo it is he only who can tell them all unto them, and ſo this *He*, who hath told me all that ever I did, muſt be more than any Man, or Prophet, who may know ſome things, but know not all, He muſt be Chriſt, who is God. And as I ſaid before this was inwardly, and not outwardly, he could not tell her outwardly all that ever ſhe did in ſo ſhort a time, but inwardly he could in a moment; even as the outward light of the Sun in a moment repreſenteth things unto our eye in the outward, and letteth us ſee in a moment, all at once, as it were a thouſand things; and thus ſhe was tanght, and thus ſhe reaſoned concerning him: And thus alſo hath the Lord taught us to reaſon concerning Him. He who hath inwardly conuinced us of our ſins, and told us all the ſins that ever we did, and brought them to remembrance before us, when we had forgotten them, or caſt them be-

behind our backs, this is the Christ, this Light in us must be the Light of Christ; or this *He* in us must be the Christ, and not any meer humane, or natural Light, this must be Divine, Spiritual, and saving, yea, the Saviour, the Christ: so she Preached him, and so the Lord hath taught us to Preach him. But so do not these Men of the *Man-made-Ministry* Preach him; Nay, but the contrary: for, say they, That is not Christ which convinceth every man of his sins, and tells him all that ever he did, it is but a humane principle, not Divine; it is but Natural, not Spiritual; a natural Light, and so instead of Preaching him thus, as he is in the hearts of People convincing them of sin, and shewing them their sins, they plainly deny him, they confess them without, but deny him within; and so deny his *Divinity*, and Divine power and Godhead: for if he be God, is he not within? and that both in Believers, and Unbelievers, doth he not by his Spirit convince the world of Sin? Is he not the Light of the world, *who lighteth every man that cometh into the world, that all men through him might believe*? as *John* declared, *Chap.* 1. Yea, so contrary are they unto the being of Christ within, that they plainly, and openly deny him, to be really and properly, and immediately, or essentially within his Saints; yea, to say, that he is, they call it Blasphemy: O, say they, he is in us by his Graces, and by his Operations, or Virtue, but not immediately, or essentially: He is in us, say they, *immediatione virtutis*, but not *immediatione suppositi*: *i. e.* he is in us immediately by his Virtue, but not by himself; as the Sun appeareth in us by his Virtue or heat: yea, the real in-being of the Spirit of God by himself, they have generally denyed, and judged some among themselves who have affirmed it: And yet how clear and full is the Scripture unto this Truth; that Christ is not only in all men by his Light, but also upholdeth all things by his Word and Power, which canot be separated from him; and if he were not every where, he could not be infinite; and as he is in all, so he hath his several ways of operation, and manifestation in all, in Unbelievers after one manner, and in Believers in another, according unto their several capacities, and conditions.

8. She Preached him as One they could both come unto, and see

ſee immediately, as ſhe had heard him, and ſeen him her ſelf, ſo ſhe had a great deſire that they alſo might ſee him, *Come and ſee*, (ſaid ſhe) ſhe did not thus Preach unto them, it is enough for your Faith, O ye men of *Samaria*, that others have heard of Chriſt, and ſeen him, and from what they have heard and ſeen, to have reported of him unto you; Oh! Nay, but *Come and ſee*, And after this manner did all the true Servants of God, Preach unto Peopole, *O taſt and ſee*, ſaid *David*. *That which we have heard and ſeen, we declare unto you* (ſaith *John* in the Name of all his Brethren) *that you may have fellowſhip with us*; that ye may hear with us, and ſee with us, and handle with us, of that Word of Life: But ſo do not theſe Men of the *Man-made-Miniſtry*; neither Epiſcopal, Presbyterian, nor Independent, ſo called; None of them all ſay or Preach, *Come and ſee Chriſt himſelf*, or *hear himſelf*; Nay, nay, that is all ceaſed (ſay they) Chriſt is gone into Heaven, and will not come again till the laſt day, he has left us the Scriptures, and the Sacraments in his room, we cannot know him otherwiſe, but by theſe viſible things, we cannot ſee himſelf, nor hear himſelf, all immediate Revelation is ceaſed, there is no Viſion of God or Chriſt to be expected in this life nor immediate teaching, or hearing of Chriſt himſelf. O ſad, and Comfortleſs Doctrine! but this is their Doctrine, not Chriſt's. I will rather hear this Woman of *Samaria*, than hear them, She bids *Come and ſee Chriſt himſelf*; they ſay there is no ſeeing of him, nor hearing of himſelf, ſo long as we live upon earth: Oh blind and deaf men, who becauſe they have neither heard him, nor ſeen him, therefore deny this bleſſed priviledge! Oh that people ſhould follow after them, and not ſee theſe blind men! What great matter can they tell of Chriſt? what great or excellent thing can they attain by their Preaching, who deny that they can either hear him, or ſee him while they are upon Earth? But who, in ſome meaſure hear him not, nor ſee him while on Earth, be this told unto you as from the Lord, it will be in vain for you to think to hear him, or ſee him to your Comfort and Joy hereafter.

9. Again, the Method of this Womans Preaching was not like their School Method, who make a Tale of an hours length, and

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yet never come to the matter it self; who take a Text from some place of Scripture, and raise from it so many points of Doctrine, which they have studied so long before hand; and must study a day, (and some perhaps two or three days) to preach one hour, and then to deliver off unto the people that dry, dead and barren stuff, that they have scraped and gathered together out of so many old and Worm eaten Authors, which they cannot say is their experience, and have not received it from the Lord. But they are Theeves, and have stolen it, yea perhaps it is an hundred times stolen, having come through so many hands; who have stollen the words of God concerning the conditions, and experiences of the Saints, as the false teachers, and Prophets of old, of whom the Lord said Jer. 23. *Behold I am against these Prophets who steal my words*, &c. *They shall not profit the People at all.* And is not this fulfilled abundantly? Where is the profitting of the people? doe they not remain still in their sins and wickedness? And as for these made, and composed Sermons; by art and cunning of mans wisdom and Spirit, it is plain deceit, and is expressly so called in Scripture, where the Apostle said, *That with feigned words the false Teachers should make merchandize of the People.* according unto the *Greek* properly and truly it is thus: *With made, or composed Speeches, or Discourses, they shall make Merchandise of you.* And so it is seen at this day: for as they make their Sermons by Art, and take great pains (as they say) to Compose, and Frame them, so they make Merchandise of them, and sell them unto the people for Money; yea, cause people to give them Money, over, and over again for the same; and thus they they beguile them, and make Merchandise of them also: so did not this Woman; she did not go home and study what she should say, but she spoke what freely rose in her heart, as the Lord taught her; and though her words were but few, yet they are very material and weighty, and came no doubt from the Wisdom of God revealed in her, for her own wisdome could never have taught her such excellent words, and so excellently to prove that he was the Christ from her own experience. *He hath told me all that ever I did, is not this the Christ?*

10. Her Preaching had this good effect, *They came unto him*

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saw himself, and heard him; and as some believed because of the woman's saying, so it is said, *Many more believed because of his own word*, and then their Faith had sure footing, and found the right Foundation, to wit, his own word: then they generrally came to hear himself, and so believed, because they heard himself, as they declared themselves; yet she was an occasion unto them by her speaking: But whom hath these of the *Man-made Ministry* brought this length, that they are come unto Christ himself, and heard him, and seen him? nay, both Teachers and People cry out generally, this is not to be expected in this Life, all Vision, and Revelation is ceased: And no doubt as they came unto him outwardly, and heard him, and saw him outwardly; so they came unto him, and heard, and saw him inwardly, otherwise they could not have believed in him, nor loved him as they did, nor been blessed by him, if they had not seen him, and heard him with another eye than the outward, which many heard him, and saw him him with, who remained Unbelievers, and were not blessed. And so now by these Ten Instances, it is manifest, how *this Woman-Preacher* of *Samaria*, was a better Preacher than any of the Men-Preachers of the *Man-made-Ministry*, who called the men of *Sychar* out of the City unto *Jacob's* Well to see Christ: now *Sychar* signifieth *Drunkenness*, and doth fitly answer unto the natural, and unconverted state, and now *Jacob's* Well Typefieth the Spirit of Christ, which is the Well of Living-water in true Believers, and so out of the natural state, and Spirit of this World, she called them unto the Spirit of Christ, there to come unto him, and to see him.

The 29th *of the First Month*, 1673.

Postscript.

Poſt-ſcript.

BUT ſay, the Men-Preachers of the *Man made-Miniſtry*, Women ought not to Preach, becauſe the Apoſtle expreſly ſaith, *But I ſuffer not a Woman to teach, nor to Uſurp Authority over the Man, but to be in ſilence.* To which I ſay, *firſt*, what if I ſhould underſtand by the Woman in this place, *the fleſh*, as *Bernard*, an Ancient Father in the Church, (who is of great account both among them called Papiſts and Proteſtants) doth underſtand it; for thus he writeth about five hundred years ago, *In ſermone de ſeptem Spiritibus*, *Fol.* 87. *Edit.* Paris. *Ad Spiritum enim debet fieri Converſio Carnis, ut ſerviat ipſa, & non ſerviatur ei, ut dicat Spiritus ſervo ſuo, veni, & veniat, fac hoc & faciat illud, ſic enim erit uxor noſtra, ſicut vitis abundans, & ſalvabitur per generationem filiorum, qui ſunt opera bona, ſi fuerit ipſa quidem in lateribus domus noſtræ* i. e. *in abſcondito, & humili loco, anima vero reſideat in medio tanquam domina, tanquam Pater familias, tanquam Judex.* That is, in *Engliſh*; For the Fleſh ought to be Converted unto the Spirit, that ſhe may ſerve, and not be ſerved; that the Spirit may ſay unto his Servant, come, and it cometh; do this, and it doth it; for ſo our Wife ſhall be, as a fruitful Vine, and ſhall be ſaved by bearing of Children, which are good works, if ſhe be indeed in the ſides of our Houſe, that is, in a ſecret, and low place; but let the Soul remain in the midſt, as a Miſtreſs, as a Maſter of the Family, as a Judge. Behold, how *Bernard* underſtandeth by the Woman (*which* Paul *ſuffereth not to teach*) *our fleſh*, and *Paul* ſpeaking of this Woman, *that ſhe ſhall be ſaved in Child-bearing*; *Bernard* expoundeth theſe Children to be *good works*, notwithſtanding *ſhe ſhall be ſaved* (ſaith *Paul*) *in Child-bearing, or in bearing of Children, if they continue in Faith and Charity, and Holineſs, with Sobriety*, 1 Tim. 2. 12, 13, 14, 15. And that the Apoſtle ſaith, *if they continue*

what is to be understood by these words? Whether outward and Natural Children; or such Children as *Bernard* expoundeth to be *good works*? Or is a Woman saved by bearing outward, and Natural Children, to wit, Male, or Female Children, or can the Faith and Holiness of these Children save the Woman? I have made use of the Authority of *Bernard*, in this place, not as if I would have People believe this Exposition simply or mainly because *Bernard* hath said so; But indeed, because the Men of the Schools, and those called Clergy-Men, lay such weight upon the Authority of the Fathers, who commonly say, *We are to receive the Exposition of the Scripture from the Fathers*, and (if the Exposition of a Scripture be called in question) *we are to hear, what such an Ancient Father, as* Bernard, *or* Agustine, *or* Ierome *saith upon it, and that is to determine the Case, if especially the Scripture it self say nothing to the contrary*; Let them hear therefore *Bernard* in the Case, and leave off their proud and insolent words against the People called in derision *Quakers*, as if they understood the Scriptures all contrary to the mind of the Ancient Fathers, (for let this be told them, that not onely in this particular, but in most of all the things of weight, wherein we differ from the present Clergy-men so called, we have the Ancient Fathers more on our side, than they have, as it may be made appear (if God permit) in due season) And also let those weak and illiterate *Man made-Ministers*, who pretend so much to Learning, and reading (and yet have so little of it) forbear their frothy jearings, and mockings of our Friends as touching the meaning of the Scriptures, lest in so doing they be found mockers of them whom they call their Fathers, of whom either mediately or immediately they borrow, or rather steal any thing they have to say, though oft knowing neither what they say, nor whereof they affirm, I have had an occasion given me, not long ago by some of these Men to return them this advice: some of them going about to represent it, as a most ridiculous, and inconsistent Exposition to expound, by *the Woman* (which *Paul* permitted not to speak) *the flesh*; for, say they, If the Woman be the flesh, then, who is the fleshes Husband? Now, let them hear *Bernard* (a Man I am verily perswaded far excelling them

them both in Piety and Learning) who ſaith, *the fleſh is to be ſubject to the Spirit* (or Spiritual part in us) *and ſo ſhe ſhall be our wife, a fruitful Vine in the ſides of our Houſe*: by which *fleſh*, is not to be underſtood ſin, or ſinful Concupiſcence, but *the animal or inferior part of a Man*, which is the Creature of God, and is of good uſe unto them who are Sanctified and renewed. And as concerning the *Woman* mentioned by *Paul*, in his firſt Epiſtle to *Timothy*, Chap. 2. v. 12, 13, &c. not onely *Bernard*, as I have ſhewed, but *Auguſtine* (who Lived twelve hundred Years ago, and one of the moſt Renowned Fathers in the Church in thoſe dayes, and who is of great account at this day both among Papiſts and Proteſtants) doth by the *woman* underſtand *the fleſh*, and by *her Children*, he doth underſtand *good works*; for thus he writeth, *Libro de trinitate.* 12. upon the words of the Apoſtle to *Timothy*; *She ſhall be ſaved by bearing of Children*: *In that Sex of Male and Female* (ſaith he) *the Apoſtle* Paul *from this may be underſtood to have figured the Myſtery of ſomething more ſecret*; his words in *Latine* run thus: *In iſto Sexu Maſculi & Fœminæ Apoſtolus* Paulus *occultioris cujuſdam rei figuraſſe Myſterium, vel hinc intelligi poteſt.*

And again, the ſame *Auguſtine* writeth thus, *Tractatu* in *Pſal* 83. *Salva ergo erit Mulier quæ in typo carnis accipitur, per filiorum generationem, id eſt, ſi faciat opera bona.* That is, in *Engliſh*, *the Woman therefore ſhall be ſaved, which is taken in the Type of the fleſh, by the Generation of Children, that is, if ſhe do good works.*

I Anſwer, ſecondly, If I ſhould ſo far condeſcend, or agree unto them, as to take the words of *Paul*, for Women, in the common ſenſe of ſpeech, what will they gain by it? *That no Women are to ſpeak in the Church*, or *that Women in no caſe are to ſpeak in the Church*? if ſo, why then are they found ſo great and palpable tranſgreſſors themſelves, who not onely permit, but command Women frequently to ſpeak in their own Churches, even in their moſt publick Aſſemblies. And verily, if the thing were not ſo publickly and ordinarily practiſed in this Land, I ſhould almoſt be aſhamed to mentiou it, the matter it ſelf is ſo ſhameful a thing. How is it, I ſay (to you I ſpeak who are called Miniſters of the Kirk of *Scotland*) that ye not onely permit, but command, yea, and force

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Women, and that of the worſt ſort, to wit, Whores, and Adulterous Women, and who have committed Fornication again, and again, and that without any real ſigns of true Repentance, to come in before the Face of the whole Congregation, to ſpeak. And the place wherein they are appointed to ſtand, is not much unlike to your Pulpits, but that it is larger, that it may hold three or four; and I my ſelf, as many with me, have ſeen it filled, with as many as it could well hold, and theſe unhoneſt Women are commanded to ſpeak publickly in the Church; yea, the Preacher, (after he himſelf hath made an end,) calleth them by their particular Names one by one, and bids them ſpeak to the Edification of the Congregation; and ſo they muſt all ſpeak one by one, to the Edification of all; and thoſe who are moſt impudent, and leaſt ſenſible either of their ſin, or their ſhame, will readily ſpeak moſt, but in great Hipocriſie and deceit, for you your ſelves know, that a true Penitent is rarely to be found among them. If you ſay, *This is not Preaching or Teaching, but only a confeſſing of their ſins, and asking God Mercy, and the like*; I anſwer, Is not confeſſing their ſins, ſpeaking, and asking Mercy of God (ſo that the Congregation may hear) is not this ſpeaking? Now, the Apoſtle ſaith, 1 *Cor.* 14.34. *Let your Women keep ſilence in the Churches, for it is not permitted unto them to ſpeak.* So the Apoſtle uſeth this general word (*to ſpeak*) And yet ſurely confeſſing of ſin, and praying for forgiveneſs, ſo that the Congregation may hear, *is ſpeaking*; yet it is permitted unto theſe Whoriſh and Diſhoneſt Women at that time to exhort the People, and warn them to beware of the ſnares of the Enemy, and the like words; *and this is a ſort of Teaching*: and I my ſelf have heard ſome of them, who had learned the knack of it, more than others, ſpake by way of Exhortation, and Inſtruction, that ſhe ſeemed to ſpeak almoſt as well, and to as good purpoſe, as the Preacher himſelf. Now, let all Sober, and Impartial People judge in this Caſe, betwixt thoſe Men, and us; they not only permit, but command diſhoneſt Women, (who have been Whores,) to ſpeak in the Church, whereas we command no Woman at all to ſpeak in the Church; but this we ſay, if God by his Spirit move or command a godly, ſober, Religious Woman to

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speak in the Church, we are not to forbid her, yea, we are to hear her, and we may be both edified, and refreshed by her Testimony, it being the Spirit of God which speaketh unto us, in her, and by her. Yea, *That the Apostle did not forbid all Women in all cases to to speak*, is plain, for in the same Epistle, *chap.* 11. *v.* 5. he sheweth, *how the Woman is to be covered, that Prayeth, or Prophecyeth*, which plainly holdeth forth, that some Women at least, did both Pray, and Prophecy in the Church, in his day, (yea, and ye your selves allow Women to Sing in the Church, which is a sort of speaking, and if they sing publickly in the outward hearing, why may they not pray publickly in the outward hearing, for both is a sort of speaking, seeing in both they utter words.) What sort of Women then is it, whom *Paul* doth not permit to speak in the Church? in these two places above-mentioned, 1 *Cor.* 14. 34. and 1 *Tim.* 2. 12, 13. &c. taking them for Women in the common litteral sence) Verily, let us but look into the Context, or words going before, in both places, and that will clear it: for they are such women, as need to be taught themselves; even, *First*, Unlearned Women, *Secondly*, Tatling Women, that were not yet come to the true silence. *Thirdly*, Unruly, Proud Women, that were not come to the true subjection, all which is implyed in these words, *Let the women learn in silence, with all subjection*; for no doubt there were such Women among them of *Ephesus* (where *Timothie* then was) who had need of these Instructions: And *Fourthly*, vain Women, who were given to vain and gaudy Apparel, such as Gold, or Pearls, or costly Array, and were not yet come to be covered with the Spirit of the Lord. *Fifthly*, Such as Usurped Authority over the Man. *Sixthly*, Such as were in the Transgression, and deceived as the first Woman was. *Seventhly*, Such Women as transgress the Law, and not come to be under Grace, as said *Paul*, *They are to be under Obedience, as also saith the Law*: so read the words going before, and behind, in both places, and you may observe, that a seven-fold sort of Women are not permitted by *Paul* to speak in the Church, and as is said, no doubt there were of all these sorts of Women among them of *Corinth*, and *Ephesus*, who were not permitted to speak, who had need of these Instructions; for commonly such particular

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Instructions are not given, concerning such things, where there is not need, or where none are guilty. But what if *Paul* had said so concerning all the Women at *Corinth*, and *Ephesus*, (where *Timothy* at this time was when he wrote to him, concerning Women) *that he did not permit them to speak*, will it therefore follow that no Women are to speak in any Case in the Church? I will put you in mind of one of your School Rules, which is this, *a particularibus ad universale non valet consequentia*, i.e. *from particulars unto universal the consequence is not valid*: therefore, though it had not been permitted either unto some or all of these two particular Churches of *Corinth*, or *Ephesus*, to speak (because they might at that time, being but young, not have the requisite qualifications) it will not follow, that Universally all Women every where else ought not to speak; yea, these called Presbyterians may remember, how they have both allowed, and countenanced Women both to Pray, and speak of their Experiences, in their private Meetings, and yet they cannot deny, but their private Meetings are a Church; for inded a *Church*, according to the *Greek*, and *Latin* word, is nothing else but a Convention, or gathering of the People, whether few, or many; so that Three, Six, or Twelve, is as really a Church, as 300, 600, or 1200.

And further, let us once more take notice of the *Apostles* words, and we shall find, that they do not signifie, an absolute forbidding of Women in any case to speak, teach, or Preach in the Church; *I permit or suffer not a Woman* (said he) *to teach in the Church, but if they will learn any thing, let them ask their Husbands at home*; For the better understanding of which, I am to remember you, that even according unto *Pauls* own words, there was in that day a two fold manner of speaking in the Church: One by Commandment, another by permission, and this distinction *Paul* himself useth, writing unto the *Corinthians*, when he said, as touching some particular things, 1 *Cor.* 7. 6. *But I speak this by permission* (said he) *and not of Commandment*; also in divers other places, he writeth thus, *I say, not the Lord*; now this sort of speaking was used in the Church, in two particular Cases;

1. In

1. In the propounding, or asking of a *Queſtion*, for there were in the Church, ſome who asked *Queſtions*, and ſome who Anſwered, the Unlearned Asked, and the Learned Anſwered, which is the moſt proper way of Catechiſing.

2. This ſort of ſpeaking, to wit, *by Permiſſion*, was uſed in the Church in matter of Advice, and Counſel, relating to the affairs of the Church, where men (according to the Wiſdome given them of God) finding the Spirit of the Lord preſent with them, enlightning them, and directing them, might ſpeak their mind, in Caſes, by way of Counſel and Advice, as ſeeing the Expediency and uſe of it, for a certain time, though they were not to enjoyn it as a Command. And *Paul* himſelf uſeth this ſame Diſtinction, deſtinguiſhing betwixt *things lawful*, and *things expedient*; ſo that ſome things may be lawful which are not expedient, and ſome things may be both lawful and expedient, and yet not commanded of God; and a man (as immediately taught by the Spirit of the Lord in his heart) may ſee, both the lawfulneſs, and expediency of a thing, and may ſpeak by the ſpirit of the Lord moving him, in the Church, concerning both the lawfulneſs and expediency of that thing, and yet he may ſay, I ſpeak not this by Commandment, as if what he ſaid were a Commandment unto them; yea the Spirit of the Lord may command and move him to declare unto them, that the thing in hand before them, is not a Command, but an Expedient thing, and fit to be done at that time. Now in theſe two Caſes of ſpeaking by *Permiſſion* in the Church, as firſt in that of asking *Queſtions*; and, ſecondly, in that of giving Advice or Couſel ſimply, by a permiſſion: if they would contend, that Women ought not to ſpeak in the Church, all that they can pretend with any ſhew, or colour of Reaſon, at moſt is, *That Women are not to ſpeak in the Church by permiſſion*: if they ſpeak, they are not to do it by permiſſion, but by commandment, whereas it is permitted unto Men,

at times to ſpeak in the Church by permiſſion, when not by commandment: an unlearned man may be permitted to ask a Queſtion in the Church, which is not permitted unto a Woman, nor is it needful, for ſhe may ask her Husband at home.

But if the Spirit of the Lord Command or move a godly and Spiritually Learned Woman to ſpeak, in this caſe ſhe is the Lords, more than her Husbands, and ſhe is to ſpeak, yea, thongh the Husband ſhould forbid her, for *ſhe ought rather to obey God than Man. And in Chriſt Jeſus there is neither Male nor Femal but all are one in him.* as the Apoſtle ſaid. So both theſe Caſes are in a matter of Freedom or Permiſſion, not in a matter of Neceſſity or Command: therefore though Women may not ſpeak by permiſſion, which Men may do, yet they may ſpeak by Command, as when the Lord commandeth or moveth them by his Spirit. And that Women ſpake in the Church, is moſt evident, from the ſecond Chapter of *Acts*, which was a very ſolemn time, and alſo a very ſolemn Convention, for the Scripture ſaith Expreſly, *Acts* 1.14. that among the Apoſtles, *Mary with other Women were preſent*, and it is ſaid, *Acts* 2.4. *And they were filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.* So here the Women were filled with the Holy Ghoſt, and ſpake, as the Apoſtles did; for it is ſaid ſo of them all univerſally: and it appeareth further, that the women ſpoke, in this ſolemn Aſſembly, from the Apology of *Peter*, which he made in the defence of the womens Prophecying or ſpeaking, out of *Joels* Prophecy, where it was Prophecyed by *Joel*, that the Lord would pour out his Spirit upon all Fleſh, both Male and Female Sons and Daughters, Men Servants and Maid-Servants, and they ſhall Prophecy; and ſo that Prophecy was eminently fulfilled at that time as at other times afterwards. And alſo before this time, the Lord made uſe of women, to witneſs, ſpeak, or declare, and that unto the eleven Apoſtles, that Chriſt was riſen from the dead,

Luke

Luke 24. 9, 10. And was not this Convention a Church? And did not the Lord after his Reſurrection firſt of all appear unto a woman, to wit, *Mary Magdalene*? And did not he command her to ſpeak unto the Apoſtles, and Inſtruct them concerning his Reſurrection? *Go* (ſaid he) *unto my Brethren, and ſay unto them, I aſcend to my Father, and your Father, and to my God, and your God.* Yea, and not onely the Scripture, but alſo the Church Hiſtory telleth us of women, who taught and Inſtructed Men, as particularly that woman, who converted the Nation of the *Iberians* unto the Chriſtian Faith, as *Euſebius* relateth.

FINIS.